The
Non-Subscribing Presbyterian

PRICE TWOPENCE
3s. per annum post free

No. 177. MARCH, 1922

Contents.

	PAGE
The Spiritual Order ...	... 1
Notes of the Month ...	... 2
Young People's Page ...	... 3
Temperance Notes ...	... 4, 5
Unveiling and Dedication Service	... 6
Obituary Notices	... 7, 8
The Soul	8—10
Lesson Notes	11, 12
Reports	13—16

N.B.—All Communications should reach the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th of the month preceding publication.

The Spiritual Order.

There are times when even the most cheery of people lose heart when they contemplate the imperfections of human life. Have men lived so long on this earth and accomplished so little? Is our boasted civilisation the best account we can furnish of humanity's striving for better and higher things? Unrest, turmoil, social antagonisms, not to speak of war and its horrors, are glaring signs that the worl order is not what we would have it. Nay, at times, we are more conscious of chaos, at home and abroad, and the conception of an ordered and harmonious universe seems sadly unconvincing. To hold it is only possible as regards those spheres of activity which lie outside human influence and human control. We can look up to the starry heights and find there the reign of law. The cycle of the seasons speak of quiet and sure evolution. Human history seems just reminiscent of scenes of outrage, of internecine strife, of clamant disorders.

And yet, behind all the glaring ills and imperfections of life, men have imagined and postulated perfection, the undeviating and the inevitable working out of a purpose that uses disorder and discontent as instruments of purposive unfolding. Even in the very midst of his strivings and apparently impotent efforts, man has seemed to catch the command: "Look, thou make things after their pattern shewed thee in the mount."

In varied ways and in different periods man has had the perception of a perfect spiritual order persisting above and beyond the imperfections and discords of earth. Plato, for example, believed that every earthly object had its perfect prototype. There was somewhere a perfect tree of which all the trees we see on earth are but the imperfect expression. Thus, while we were conscious by contrast of the latter's imperfection, it engendered the impulse in moral and spiritual things to strive after the perfect model. In a Christ,it assured an even higher form of striving: "Ye therefore shall be perfect as your Heavenly Father is perfect."

But men characterised by that spirit can never rest content with disorder and chaotic results. Incessantly must they reach after the objects of perfection and the order which finds for them their fitting setting. We may call it what we will—the writer knows nothing more expressive or stimulating than the old term, "The Kingdom of God"—but we must respond to its challenge and realise its implicit possibilities.

No other order can content spiritual creatures, capable of conceiving perfection, than a spiritual one, evolving out of the present disorderly conditions in which we find ourselves. We are not here to think of this earthly order as a jumping off place, a desirable spot to leave and live out of, but as the very matrix out of which the new creation is yet to emerge and be realised.

Notes of the Month.

As a sequel to the paper read on "Musical Festivals" at the last Sunday School Conference, the Belfast and District Sunday Schools have arranged a Musical Festival to be held in the First Church, Belfast, on a Sunday in April. The Rev. M. Watkins is to be the conductor, and Mr. J. Harold Smith the organist. Rehearsals have already been held and the various hymns and anthems are becoming known, as they are announced in the attractive Festival programme. We feel sure that the Festival will in itself be a great success and, what is more, will be responsible for stimulating the music in our schools and churches.

* *

In consequence of the resignation of the Rev. F. Woolley, the York Street congregation is faced with a difficult problem of finding a successor and providing for its own continued existence. We realise how difficult the dual task is at a time like the present, but we hope some means may be devised of avoiding a long interregnum as well as keeping things going in the interval, however long or short that may be. To our mind, the way of salvation lies in arriving at a satisfactory working arrangement with the Domestic Mission.

* *

One of our ablest younger English ministers is to be in Belfast on the occasion of the annual sermons and meeting of the Belfast Domestic Mission. This is the Rev. Laurence Redfern, M.A., B.D., of Ullet Road Church, Liverpool. As is customary, he will preach in the First Church in the morning and in All Souls' in the evening of March 12th. The annual meeting will be held in the Central Hall on March 13th. We hope that good attendances may characterise the services and meeting.

* *

We learned with great interest and gratification of the steps taken to perpetuate the work and worth of the late Mr. Robert Campbell. It represents a splendid tribute to both when his colleagues so spontaneously and generously subscribed the large sum of money to inaugurate the Robert Campbell Oration. At the first of the biennial celebrations held in the Medical Institute in Belfast on February 16th, Colonel Sinclair's tribute to his old pupil and personal friend was most felicitous. The printed oration when it appears will be read with profound interest by many outside the medical profession itself.

* *

The Editor regrets that this issue of the Magazine will appear a week later than was intended. This is due to several unforeseen causes, not the least important of which was his own indisposition through a severe cold which confined him to the house for several days when much depended upon his personal effort and supervision. No one is more anxious than he that the operating cause will have ceased its disturbing influence in the future.

* *

The local treasurers of the Orphan Society are reminded that the annual subscriptions are due and should be collected as soon as possible. If not paid in to the Hon. Treasurer, Mr. William M'Robert, Ulster Bank, Waring Street, Belfast, before March 31st, they cannot be credited to the subscribers for the present year. There is all the more reason for prompt payment now and in the future owing to the fact that the Annual Meeting of the Non-Subscribing Association has been fixed for April 18th and at that meeting the balance-sheet of the Orphan Socirty has to be presented. It should be noted that this need of punctual payment affects also the handing in of the lists of subscribers. These should be despatched to the Secretary, the Rev. Alfred Turner, Templepatrick, as early as possible and certainly not later than March 31st.

We would ask our Readers to support our Advertisers, and to mention this Magazine when obtaining articles.

DEATH.

MANDERSON—February 8th, 1922 (suddenly), Emily Manderson, late of Ravenhill, Crumlin.

Young People's Page

THE POWER OF FRIENDSHIP.

There lived once, on the shores of a natural lake, a Hawk on the south shore, a She-Hawk on the west shore, on the north a Lion, the king of beasts, on the east the Osprey, the king of birds, in the middle a Tortoise on a small island.

Now the Hawk asked the She-Hawk to become his wife. She asked him: "Have you any friends?" "No, madam," he replied. "But," she said, "we must have some friends who can defend us against any danger or trouble that may arise. Therefore I beg of you to find some friends." "But," said the Hawk, "with whom shall I make friends?" "Why, with King Osprey, who lives on the eastern shore, with King Lion on the north, and with the Tortoise who lives in the middle of the lake."

And he took her advice. And all these creatures formed a bond of friendship, and promised to protect each other in time of danger.

Now in time the Mother-Hawk had two sons. One day when the wings of the young birds were not yet callow, some of the country-folk went foraging through the woods all day and found nothing.

They went down to the lake to catch fish or a tortoise, and, in order to drive away the gnats, they made a fire by rubbing sticks together. The smoke annoyed the young birds, and they uttered a cry. The men said: "'Tis the cry of birds—we will make a fire and eat their flesh." They made the fire blaze and built it up.

But the Mother-Bird heard the sound, and thought: "These men will eat our young ones. I will send my mate to the Great Osprey." This she did, and the bird promised to help. He sat upon a tree-top near that in which the Hawks had built their nests, and no sooner did the men begin to climb up the tree than the Osprey dived into the lake, and from wings and back sprinkled water upon the brands and put the fire out. Down came the men and made another fire, but again the Osprey put it out, and this went on until midnight.

And the bird was tired out and his eyes were bloodshot. And the Mother-Bird whispered to her mate: "My lord, the Osprey is worn out! Go and tell the Tortoise, that this weary bird may have a rest."

But the Osprey in a loud voice said he would gladly give his life to guard the tree. And the grateful Hawk said: "I pray thee, friend Osprey, rest awhile." Then he went for help to the Tortoise, who said he would gladly help, but his son said: "I would not have my old father troubled, but I will gladly go in his stead."

Ahd the Tortoise collected mud and quenched the flames. Then said the men: "Let us kill the Tortoise: he will be enough for all." But when they plucked creepers to bind him and tried to turn him over, he dragged them into the water. And they said: "What strange things have happened to us! Half the night the Osprey has put out our fire, and now the Tortoise has dragged us in after him and made us swallow water. Let us light another fire, and at sunrise we will eat these young Hawks."

The Hen-Bird heard the noise and said: "My husband—sooner or later these men will devour our young and depart. You go and tell our friend the Lion." At once the Hawk went to the Lion, who asked him why he came at such an unreasonable hour. But when the whole matter was put before him, he said: "Go and comfort your young ones, for I will save them." And then he came forth with a mighty tread, and the men were terrified.

"Alas!" they cried. "The Osprey hath put out our fire. The Tortoise dragged us into the water. But now we are done for: the Lion will destroy us at once." They ran this way and that, and when the noble beast stood at the foot of the tree, no trace could be found of the frightened men.

Then the Osprey, the Hawk, the She-Hawk, and the Tortoise came up to greet him, and they discoursed for a long time on the value of friendship. And this company of friends lived all their lives without breaking their bond. And they passed away according to their deeds.—From *Eastern Stories and Legends.*

Temperance Notes.

When I turned to your February Number and saw the new heading "Temperance Notes," I rubbed my eyes in wonderment. Was it really a fact that our Temperance Committee had awakened from its slumbers and with sufficient energy to appear in print. I hail the new column with much joy and great hope. On reading these notes, however, one wonders how far they will carry forward the cause of Temperance amongst us. I feel your contributor somewhat labours the obvious. We are informed that the secret of success is to give the children a happy time, surely it goes without saying that anyone who runs a Band of Hope tries to do this, it certainly is very necessary, but I believe we need to lay the emphasis elsewhere. In our Temperance Meetings we so often forget our raison d'être, and it is important to have some regular and definite teaching on the Temperance Question, some clear and simple demonstrations of the injuries caused to body and mind, something that will make the young regard intoxicants as a most dangerous enemy, and one ever to be kept at a safe distance.

Then again with regard to the warning to teachers and speakers against spending all their time in telling stories of ruined homes or in tales that harrow the flesh, is such a warning at all necessary? Has anyone in the last ten or twenty years been to a Temperance Meeting in one of our Churches or Schools where such tales were dwelt upon? I don't think any present day teacher is in the slightest danger of trespassing in this direction. The danger rather is that as adults we are not sufficiently moved by the havoc that drink is making with so many lives. Whatever the teachers pass on to the children it is imperative that they themselves should be very much aware, yes, even harassed, by the sad facts of the destitution caused by the drink traffic.

Then I wonder if your contributor's last application is sound, I imagine the reason people are not preaching about hell now-a-days is simply because they no longer believe in it as formerly expounded, and not because it is too dull or too harassing to mention. It is different, however, with the dark side of the drink problem, the danger is there, and from time to time we need to look at it quite frankly and to pass on a clear warning to our young.

I feel deeply on this matter as I happen to live in a town where intemperance is a very serious problem, making its inroads on rich and poor. I also knew several young men, who, not so many years ago, had the benefit of the bright and happy type of Band of Hope Meeting, without direct Temperance instruction, and unfortunately they have found these gatherings a weak safeguard against that enemy, which so far back as Shakespeare's time had the bad reputation of stealing away men's brains.

Let us by all means have bright meetings, even have gatherings from time to time given up almost to round games. It is good to romp with the children, and if we can get them interested in a few healthy hobbies so much the better, but at the same time if we are Bands of Hope and Temperance Societies our first duty is the inculcating of Temperance and we are definitely out against the drink traffic. We need to show up its evils so vividly that our young people will loathe the idea of intemperance with a great loathing.

I repeat that I am delighted at the prospect of a regular Temperance column and look to it to inspire effective work, and perhaps from time to time to make our flesh creep with the fact that so great an evil is supported and even caressed by the people.

T. T.

THE CHRISTIAN LIFE

(Founded by ROBERT SPEARS)

AND

UNITARIAN HERALD

The Old-Established Unitarian Weekly

PUBLISHED AT

5, FETTER LANE, LONDON, E.C.4.

FROM ALL NEWSAGENTS AND DISTRIBUTORS—

TWOPENCE WEEKLY.

SUBSCRIPTION (postage included)—13/- per Annum to all parts of the World.

Advertisements—5s per inch. **Special rates for series.** Births, Marriages and Deaths, 2s. 6d. (minimum) for three lines 20 words), 6d. for each additional line. Miscellaneous (prepaid), 20 words (minimum), 3s.; each additional line 9d.

Cheques, etc., to be made payable to the Manager.

The New Household Requisite.

WILL STAND HOT WATER.

FIRMAS

(*Registered*)

Invaluable for Repairing Tea Cups, Plates, etc., etc., which require daily washing

Sold Everywhere, 6d. per tube

Issued by the Proprietors of Seccotine.

M'Caw, Stevenson & Orr, Ltd.,

LINENHALL WORKS, BELFAST.

TAKE NOTICE.

UNION FRIENDLY SOCIETY

(Ireland) BELFAST BRANCH.

REV. H. J. ROSSINGTON, M.A., B.D., President.

The Committee of Management wish to draw attention to the following advantages:—

1. All claims settled promply.
2. Additional Benefits will be paid from 1st July, 1921.

All young people eligible to be insured under the National Health Insurance Act should join the above Branch.

For further particulars apply to your Minister or to the Branch Secretary—

JAMES BAIRD,

75 High Street, BELFAST

The Inquirer

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

Founded 1842.

Editor, - Rev. W. G. TARRANT, B.A.

All who are interested in the Liberal Movement in Religion should read

THE INQUIRER

THE INQUIRER contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to adherents of the Liberal Movement in Religion, Reports of Meetings, News of Unitarian and Kindred Churches, and of the Unitarian Laymen's League.

EVERY FRIDAY.

PRICE TWOPENCE.

Churches supplied on Special Terms.

The Subscription is **13/-** per annum, post free, to all parts of the United Kingdom.

SEND REMITTANCE TO

Publishing Office: 13 Bream's Buildings, London, E.C. 4.

The Band of Hope and Singing.

A very important feature at Band of Hope gatherings is the singing. The value of music on the juvenile heart and mind cannot be overestimated. How the children love to sing! An enthusiastic and intelligent leader will notice that children are intelligent, too, in their vocal efforts, for singing is as natural to them (save in rare exceptions) as it is to the birds. If ever we find the children's interest lagging (temperance lecturers are sometimes so lost in their subject that they forget there are children before them) we can come to the rescue unfailingly by suggesting an interval for a song. We possess Hoyle's "Hymns and Songs," but we certainly do not recommend it. When funds are more healthy we shall get the N.U.T.A. Hymnal. Does any reader know of a better?

Often ask the children themselves to select a favourite song. It would be interesting to know of others' experience here. Our favourite is probably well known to most, beginning,

"Dare to do right, dare to be true."

They also have another favourite (another "dare" chorus)—

"Standing by a purpose true."

It is not only the simplicity of the wording that atttracts the young people, but the appropriateness of the air. Words AND music should both be selected with the greatest care and sympathy. It is wonderfully true and important to note that these songs will be remembered by them in later life, when lectures and addresses, yes, and even lantern views, will have been forgotten. And what unconscious good these songs may do in homes darkened by the demon of intemperance! Good songs carry to both heart and mind, desires and thoughts that take deeper root than many a spoken word. All Bands of Hope should have the services of a good pianist.

Recitations, too, should not be overlooked. Children are dramatic and, like the grown-ups, love "to play a part." From experience we would say it is unwise to invite a child to recite "anything you please." At any rate, it is advisable to know what they intend to recite. There are some very good Temperance Recitations and Plays on the market—but there are also some very bad ones.

We were disappointed at not receiving any news from our churches on their temperance work, in response to our invitation. We think that notes on the various activities on this direction may be of general interest. We did hear, however, that the Domestic Mission in Belfast was shortly to resuscitate its Band of Hope. We convey our heartiest good wishes for a real success. Will our first "notes" be from the Mission?

Those who were able to attend the annual meetings of the Irish Temperance League held in the Assembly Hall, Belfast, on 11th to 14th February, found their attendance well rewarded. The addresses were stimulating, and the exhibition held on the Monday was an excellent object lesson. Among the various exhibits was a display of clothing and furniture that could have been bought for the money some "bread-winners" spend annually on "drink."

Please send notes or queries to P. Godding, The Manse, Banbridge.

GIFTS.

May these be yours . . .
The Gifts that make the Dreamers into Doers,
The Gift to work
Through Joy and Sorrow, Light or Murk,
To play, with all your soul and heart,
A manly part!
The Gift of Discontent, to keep you driving
Forward and up, forever striving
For something better, in the days hereafter;
The Gift of Kindness and the Gift of Laughter,
And all the gifts of Love and Faith and Friends,
Of Justice and of Truth.

And in your heart, until life's journey ends
The Priceless Gift of Youth,
Hope that inspires, and Courage that endures,
May all these gifts be yours.—

BRABY.

Unveiling and Dedication Service.

At the morning service in First Presbyterian Church, Rosemary Street, on Sunday, February 26th, two beautiful war memorials were unveiled by Miss C. Bruce, in the presence of a large congregation. They are placed in the vestibule opposite the entrance door, the top one bearing the names of those who fell—six in number—while underneath is a brass place containing the names of 37 members of the congregation who served and survived the trials of the Great War.

The former is of Portland stone, and the design was executed by Miss S. R. Praeger. In the centre is a beautiful figure, and this is flanked by two panels, the left with the names—Ernest George Boas, William Hall, Albert Douglas Kennedy, Alfred M'Clelland, John M'Guigan and Mason Simonton. On the right is the inscription :—

> They whom we gratefully commemorate were "numbered among those who, at the call of King and country, left all that was dear to them, endured hardness, faced danger, and finally passed out of the sight of men by the path of duty and self-sacrifice, giving up their own lives that others might live in freedom." Let those who come after see to it that their names be not forgotten.

Surmounting the whole are the dates 1914-1918, and underneath is the motto : "Be of good courage, and let us play the men for our people, and the Lord do as seemeth Him good."

The unveiling ceremony took place in the vestibule after the sermon. Owing to the limited space, the congregation was represented by the Church Committee, the Ladies' Committee, and the War Memorial Committee, while the relatives of the fallen also attended.

Prior to the drawing aside of the curtain which shielded the memorials Miss Bruce thanked the Committee for the honour done her in asking her to unveil the tokens, which would always remind them of the brave men of their congregation. She expected she was selected to perform the ceremony because she was one of the few representatives of a family that had been connected with the life and interests of that congregation for many generations, and to whom the members of the church had shown their affection and respect by the many memorials put up to them inside. They were not perpetuating the memory of a lost friend or a beloved minister ; they were raising a memorial to the brave band of young men who came up at the call of duty and offered their services to fight for the cause of Britain. They faced the then unknown horrors of war, suffered hideous wounds, cruel imprisonment, and untimely deaths. They had gone out to keep the country and their homes free from that terrible, ruthless invader whose insatiable ambition had destroyed the happiness and peace of the world. She expressed heartfelt gratitude to and admiration for the heroic men who went out with high hopes to the battlefields of France and the East, some of whom, thank God, had returned, but others, alas ! had fallen ; they met undauntedly a glorious death.

Having drawn the screen, Miss Bruce placed a wreath of laurel leaves at the foot of the memorial, and Rev. H. J. Rossington thanked Miss Bruce, who, he said, had performed the ceremony with such felicity of feeling and with such choice diction.

During the unveiling Mr. Albert Taylor, L.R.A.M., A.R.C.M., played Chopin's "Marche Funebre" on the organ. On returning to the pulpit, Rev. Mr. Rossington read out the six names of the members who made the supreme sacrifice, and two buglers of the Norfolk Regiment sounded the "Last Post." Then he read the names of those who had served and survived, and the buglers blew the "Reveille." Those who returned are :—Frank Ferguson, Harry Ferguson, James Ferguson, Reginald Ferguson, Robert John Ferguson, Ernest Greenfield, James D. Greenfield, Tom Greenfield, Robert Hewitt, George Young Hill, William J. Hill, James Kelly, Robert Hope Kelly, Alan Kennedy, Stanley Kennedy, William John Loftus, Gerald Lowry, Kenneth M. Moore, William M'Cammon, Robert Ivan M'Crum, William M'Crum, Duncan M'Ervel, James M'Ervel, William Fergus

M'Murray, Frederick A. Nelson, William John Nelson, Percy Barrington Orr, Sidney Orr, Leslie Rogers, Hugh Russell, John Russell, Brian Simonton, Alec P. Steele, Ronald D. Williams, Tom Wilson, William Henry Wood, Thomas Hamilton Wright.

Rev. H. J. Rossington, M.A., B.D., minister of the church, delivered an impressive and appropriate sermon on the words under the motto: "Be of good courage and let us play the men" (II. Samuel x. 12). He referred to the courageous resolve of the heroic youth of their church who had responded to the call of King and country but a few years ago. They had other memorials in that building, he said, of which they were justly proud, erected to men and women of times past; to revered ministers, and respected laymen, and to loved members of some family circles They were precious to them both because of the persons of whom they spoke and because of the sacred association which they possessed. But the new war memorials would make a special appeal to all. They whom they represented were young men going into manhood. Some of them had hardly passed into years of maturity. They had entered upon life full of zest, full of the belief that life had much yet to bring to them, but some of them had been cut down in their youth. Proceeding, the speaker referred to the anxiety and suffering brought about by the Great War. and said that one thing that could be said of their soldiers was that they were volunteers. They were not pressed men; they needed no compulsion; rather they required restraint. Forth they went, in the spirit of their text: "Be of good courage and let us play the men." He exhorted his hearers to live in the spirit that actuated those men and think of the sacrifice they made for them.

Prior to the unveiling ceremony the choir gave a finished rendering of Gounod's anthem, "Lovely Appear," in which the soprano solo was feelingly sung by Miss Bodell. Later the choir contributed "Come up hither" (Spohr), Mr. James Laird (bass) and Mr. T. Corbett (tenor) effectively sang the solos. Mr. Albert Taylor, L.R.A.M., A.R.C.M., presided at the organ with much acceptance.—*Evening Telegraph*, February 27th.

The evening service was of a Commorative character, and was also largely attended.

Obituary.

MR. JOHN M'NINCH.

With deep and unfeigned regret we record the death on the 21st January, of one of the oldest and most highly respected residents of Larne, in the person of Mr. John M'Ninch, The Roddens, Larne. Mr. M'Ninch had attained the age of 81 years. Although not in robust health for some time past, up to comparatively recently his stalwart frame was a most familiar landmark. As a boy Mr. M'Ninch (who was a native of Kilwaughter district and a brother of Mr. J. W. M'Ninch, M.A., solicitor) served his apprenticeship to the grocery and provision business in Ballymena, and then for well over half a century carried on business on his own account in Dunluce Street, Larne, where he built up a highly prosperous connection, and incidentally made a very large circle of friends. In early life he was united in marriage to a Miss Bailie, and of the issue three sons and three daughters attained to maturity, though only the daughters now survive, namely, Mrs. Clarke, Liverpool; Mrs. J. G. H. Wilson, Jordanstown; and Miss Isa M'Ninch, who resided with her father. Mr. M'Ninch during his long business career took an interest in all movements for the welfare of the community, but he showed no desire to obtrude himself into public life, though he acted as a director of the Larne Markets Company, Ltd., until a short time before his death, and as a director of the Larne Gas Company, Ltd., up to his death.

The funeral took place on Tuesday morning in the presence of a very large number of mourners, the place of interment being Kilwaughter Cemetery. The Rev. D. H. Hanson conducted a short service at the house, whilst the Rev. W. F. Clarke, owing to the illness of the Rev. James Kennedy, of whose church deceased was a member, conducted the service at the graveside.

MRS. MUNN, MOUNTPOTTINGER.

On February 19th there passed away one who had a lifelong connection with our Church at Mountpottinger, having been as much in evidence in her younger as in more mature days. Those whose connection with the Church carries them back to a period of twenty-odd years ago will well recollect how much to the front Mrs. Munn was with anything that had for its aim the ultimate benefit of church or school. Her rich contralto voice could be heard leading the congregation's responses in the musical portion of the service every Sunday morning, whilst after the service was over she had a cheery word of greeting for all who were lingering a few moments after the Benediction had been pronounced. Any committee of ladies formed about the church for the purpose of promoting concerts, jumble sales, dances or sales of work always considered itself incomplete without her active membership. When, therefore, in September, 1913, she was seized with serious illness on the eve of intended departure for summer holiday it was a great blow to her numerous friends, and although under skilful medical treatment she was after some months able to resume attendance at church the former unflagging energy for good works was not physically possible and a subsequent return of the malady meant entire withdrawal from all outside interests and living the life of an invalid. This did not mean that the interest in the church was not there as of old because it was constantly in her thoughts. Her earthly remains were interred at Killinchy on Tuesday, February 7th, the service at the graveside being conducted by Rev. D. J. Williams, that at the house having been in the hands of Rev. M. Watkins. Many beautiful floral tributes were in evidence. As a congregation our sympathy goes out to Dr. R. J. Munn, her husband, who has for so many years acted as our Church Sectetary, and her two sons now grown to man's estate, as well as to our old member and her sister, Miss Jeannie Barry. A splendid type of church worker for our maidens of to-day to follow.

The Soul.

[Synopsis of a lecture delivered before the Unity Guild on February 8th, by the Rev. H. J. Rossington, M.A., B.D.]

That man possesses a soul separable from the body is a belief long and widely held amongst many peoples and in many lands. It has assumed varied forms and been responsible for many curious customs.

It is not difficult to understand how such a belief probably arose. Primitive man perceived the superficial resemblance between a person asleep and one who was dead. Thus, the ancient Greeks were wont to represent Sleep and Death as twins in their art. Still, there was a difference, and that appeared to be constituted by the presence or absence of breath. Quite naturally, then, we find the cessation of breathing to denote the departure of the soul from the body. The word "breath" signifies "soul" in many languages.

To facilitate the departure of the soul was highly desirable. Even to this day it is customary in country districts in some lands to open door or window at the moment of death to allow of the soul's departure. Primitive people like the Hottentots are prompted by the same thought to make a hole in the roof or side of a hut, while ancient skulls have been found with a small hole cut therein to permit of the outward passage of the soul.

But when the soul has in these ways obtained its passport it is most undesirable for it to return to the body it has left. If, as is probable, it feels solitary in its houseless condition, and haunts for a time its old neighbourhood, it may be placated by gifts or libations. Certainly it must not be treated with any disrespect. But doors and windows must be kept rigidly closed lest it should take up once again its old abode.

How the soul become thought of as a wanderer or adventurer is easy to imagine. Dreams supplied the data for such a conception. A man when asleep seemed to hear and see his dead friend engaged in the chase and to perform his wonted acts of skill. What

was it that he thus saw and heard? It could not be the body burned on the funeral pyre or buried in the earth. It must be something distinct from the material body, capable of assuming the familiar form of the departed. So Achilles in Homer's Iliad was confronted with the intangible soul of his mourned friend, Patroclus.

Forced to distinguish between the states of sleep, trance and death, despite their superficial likeness, primitive man believed that in sleep the soul left the body for a short time, in trance for a longer period, in death finally. This three-fold differentiation of the relation of the soul to the body is explained in a very interesting passage of the Koran (sura 39) where God is described as calling human souls to Himself and making the duration of their stay accord with their moral deserts.

But it was impossible for primitive people to conceive of souls being for ever, or even for long periods, disembodied. If they had vacated one body it must be to find another. Hence, the widespread belief arose which is called the metempsychosis or Transmigration of Souls. The German term—Seelenwanderung—is even more suggestive, since it means the Wandering of Souls in different guises or embodiments. The belief rests upon three pre-suppositions:

(1) The belief that man possesses a soul separable from his body.
(2) The belief that outside mankind there are other existences—animals, plants, stones, etc.—possessing similar souls.
(3) The belief that both series of souls, the human and the non-human, are capable of passing from one existance to the other.

Lest it should seem strange to modern thinking that the soul which inhabited a human body should feel at home in the body of a lion or snake or bird, it is needful to remember that to primitive psychology there was no such difficulty. The ties of kinship freely embraced all existence, just as the child to-day can think of an inanimate doll or Teddy Bear as members of its own immediate circle of acquaintances and kinsfolk. Ample evidence exists to show that the respect paid to animals was just as great as to the foremost of human existences. Animal totems were sacrosanct.

How great a hold the belief in Transmigration attained in men's minds two examples will show. Plato, one of the greatest of ancient thinkers, enshrines in imperishable literature the views of cultured Greece. In the tenth book of his "Republic," he tells the story of Er, which sets forth the experience of the latter's soul. He makes his way to the realm where the souls, arriving from earth or heaven, narrate their respective experiences. In the light of the latter, the souls have choice of their new incarnations, and so some prefer animal, others birds, while some are re-incarnated in human form. The fact that previous experiences permit of personal choice is here to be noted, since in many other instances the kind of embodiment depends upon previous conduct without the intervention of personal preference. But even prior to the rise of the views represented by the Greek Plato India had accepted and made popular the belief in the soul's adventures in many incarnations. Thus, the Buddha's wanderings in the guise of animal or bird or human being are responsible for a great number of stories and legends which exercise an unfailing fascination upon popular audiences. There could be no stronger illustration of the strength of the belief in the transmigration of souls. For Buddhism itself does not believe in the existence of a soul. The very entity which is supposedly incarnated again and again has therefore no place in the Buddhist's system. How comes it about then, that we have such a series of stories of births and re-births? The explanation is simple: The belief in transmigration prior to Buddhism was so widely accepted that the new faith had to take it over, inconsistent though it was with its denial of a soul. Thus the Buddha's many embodiments prior to his appearance as the great Teacher of Enlightenment are really a survival of earlier religions.

At this stage of our treatment we must point out a fundamental difference between two points of view. The survival of the soul has with western and especially Christian believers a forward

reference. That is, people are concerned with the soul's destiny after the present life on earth. Early thinkers in Greece and India and other lands were more logical. If the soul is immortal it has had no beginning in this life, and will have no end hereafter. The belief in the pre-existence of the soul was therefore an integral part of the commonly accepted view. We, however, who derive our theories of the soul from the Bible find in the latter no support for pre-existence. If it is emphasised in the New Testament in the case of Jesus, it is to mark Him off from other beings. His pre-existence is unique. Consequently, Christian theories as regards the origin of souls tend to assume one of two forms. The first is the so-called Traducian view, viz., the belief that the soul is the highest part of that transmitted inheritance of life which we receive, each one of us, from our earthly parents. In the early Church this view was held most strongly by Tertullian. But to St. Augustine and other later workers it was repellant because of its materialism. One thinker pointed out its logical weakness by asking: Does the soul thence derive from father or mother or from both parents? Since, in the view of many persons, this question seemed fatal to the Traducian theory of origin, the majority of Christians embrace the Creationist doctrine, i.e., each human soul is an immediate work of the Creator. God is continually creating souls out of nothing and infusing them into human bodies.

Thus, Christian believers for the most part find no place for the belief in the pre-existence of the soul. Some would urge against the latter this rational objection.: If, according to the theory of pre-existence, the human soul has had previous incarnations and experienced many adventures in the form of animal or bird or human being, can it not re-call its adventures? Plato without hesitation claimed that the soul could. He found man possessed of knowledge which could not be traced back to any source in his present experiences. This view has strongly appealed to some later writers and thinkers and finds notable advocacy in Wordsworth's "Ode on Intimations of Immortality from recollections of early childhood":

> "Our birth is a sleep and a forgetting,
> Our life's star which cometh from afar,
> Hath had elsewhere its setting."

But even here recollection, vague and uncertain in early childhood, vanishes in later years. We must needs confess that for the majority of mankind reminiscence is far too frail a foundation on which to establish a belief in the soul's pre-existence.

Are we then in better case when, distrusting the evidence for pre-existence of the soul, we hold fast to the belief in the future existence of the soul? Are the lines of communication so uncertain with regard to the past any clearer when we seek to cast light upon the destiny of departed souls in the present? Earnest inquirers have provided us with so-called "proofs" of the survival of the soul after death on earth. F. W. H. Myers in "Human Personality," Sir Oliver Lodge in "Raymond," Sir Arthur Conan Doyle in more recent writings, have explored the sphere of the possible, but have they established a sound basis of knowledge on which we can build?

Some believers, and these an increasing number, claim to have received comfort and assurance as to the fate of loved ones lost and gone before. No one would seek to rob them of such a ground of consolation if they can regard it as established and convincing for themselves. But so far as the present lecturer is concerned, he has examined no evidence which is trustworthy for general purposes and which can warrant the claim that our knowledge on this extremely important matter is adequate. We see through a glass darkly, though finally we may hope to see face to face. Still, as so many before us, we must be content to lean upon faith as our main support, that faith in the strength of which Jesus lived and laboured and, in God's good time, died. Strong in the thought of the Father's eternal love he could earnestly trust in the soul's continuance and in the divine control:—"Father, into Thy hands I commend My Spirit."

Lesson Notes.

[In accordance with the Scheme for 1912, prepared by the Sunday School Committee of the N.P.C.I.]

5*th March.* *GIDEON—The Hero.* Judges vi. 1-33. Key Text, Judges viii. 21 (*b*) "as the man is, so is his strength."

(Judges vi.) (1-10) See 26th February 1st par. (3) Midianites (like the Amalekites) Arabian tribe—properly belonging to peninsula of Sinai; but invaded territory E. of Canaan and even Canaan itself. (10) Amorites—one tribe of Canaanites (name used here for Canaanites in general). "Fear" = regard as gods, whose wrath is to be appeased, and good-will won, by worship including sacrifice. (11) The tree would be a holy one, marking a place of worship (anciently itself worshipped). Clan of Abiezrites belonged to tribe of Manasseh. On an ordinary threshing floor he would have been exposed to view: the wine-press was a square trough dug in the earth. (12-24) Figurative presentation of the process of summoning up resolution by a man of faith. (1) "The Lord" is invisible, but speaks to him through an angel. (Cp. Gen. xviii. 1,2; Contrast Gen. iii. 8, 9). (15, 16) Gideon is a hero, and a man of faith; therefore has a hero's strength—more than an ordinary man's (Cp. Matt. xxi. 21). (22b) Cp. Ex. xxxiii. 20. (25) All Canaanite gods were called Baal; but that is not a proper name like Yahweh (or, *Jehovah*): it means *proprietor* (or *Lord*) of the stated locality. Asherahs (R.V.) were posts set up in every place of Canaanite worship. (31) Joash, a Baal worshipper likewise, considers it an impious thought that the god should require a human being to plead for, or defend him. (33) That was where Deborah's battle was fought.

12*th March.* *JEPHTHAH—The Impulsive Man.* Judges xi. Key Text, Eccles. v. 2.

(Judges xi.) Gilead was not really the name of Jephthah's father, but of the district (E. of Jordan) in which he lived. Jephthah became a freebooter—in the circumstances, in the opinion of the times and people, not dishonourable—natural for people to hate and therefore injure their enemies. Those who were not dwellers in the same country and whose countries were not allied were natural enemies. (3) *went out*, i.e., to make raids upon neighbouring peoples. (6) His exploits led to the belief that no one would make a more successful leader. (7) His kinsmen drove him out, but he held the elders responsible. (13) Look out those three river boundaries in the map. (14-28) Jephthah claims that that territory was won not from Ammonites or Moabites but from Amorites, and that the Ammonites are the offenders now as invaders of land not theirs. There is confusion in the story: Balak was king, and Chemosh, the god, of Moab, not of Ammon. (14) In Hebrew (not "the Lord," but) *Yahweh our God*: anciently the Israelites believed in other gods besides their own, though the best of them considered it wrong to worship any but Yahweh. (29) Unintelligible statement probably representing preparations for war. (31) Not "whatsoever" but *whosoever*, i.e., a human being. Human sacrifice, especially of children, was common among the Canaanites (II. Kings iii. 26, 27): Cp. Story of Abraham and Isaac (Gen. xxii.) It was sometimes performed by Israelites (II. Kings xvi. 3); but was heartily condemned by the makers of the Hebrew religion and Bible (Mi. vi. 7b). (36) Glorious piety and patriotism: read "Jephthah's Daughter" by Byron. She thought the victory was due to the vow: that might be, but not "bought" by it—as if God was induced to help Jephthah by the boon promised conditionally; but because the vow proved to Jephthah himself that he was *resolute*. God helps those who are *resolved* to help themselves. (37) Every woman desired to be a mother in Israel, as every man desired to have children to uphold and strengthen his nation.

19*th March.* *RUTH—The Devoted Woman.* Ruth i. Key Text, Prov. xviii. 24b (Cp. Ruth iv. 15b).

The book of Ruth (see v. 1) links Judges (see v. 1) and I. Samuel—Samuel being the last of the "judges," Ruth being the mother of the grandfather of David, first king of the tribe

of Judah being the second king of Israel (Saul of Benjamin being the first) (see iv. 17).

(Ruth i.) (1) Beth-lehem-judah = *House of Bread*—in the territory of the tribe of Judah: it had been anciently called Ephrathah. The land of Moab lay E. of the Dead Sea. (2) Elimelech = *My God is king!* Naomi = *My sweet one.* (8) Instead of "the Lord" the Hebrew reads *Yahweh!* the god of Moab was Chemosh (see previous lesson), Yahweh being here conceived, however, as having power beyond the borders of Israel. (9) *A resting place* under the roof of a second husband—a Moabite. (11-13) It was customary for a man to marry his deceased brother's widow if the brother died childless; the first son of the second marriage being accounted the son of the deceased. (14) bidding her good-bye. (20) Mara = *bitter.*

The story of Ruth illustrates the saying "To them that love God, all things work together for good" (Ro. viii. 28); although the hand of the Lord had gone forth against Naomi (13b), he did not really leave off his kindness to the living and the dead (ii. 20a). They found a friend in need. It was another custom among the Israelites for a near relative to redeem (i.e., *buy back* so as to retain as property of his family) the estate of a man who had been obliged to sell by reason of adversity (also to marry his wife if she had been left a widow). There was a nearer kinsman of Elimelech's; but he would have nothing to do in the matter, whereas the heart of Boaz was won by the virtues of Ruth. So in the house of Boaz the Beth-lehemite, Ruth and Naomi found rest (iv. 14-17; Cp. i. 9a).

26th March. ELI—The Weak Man. I. Sam. ii. 12-36. Key Text, I. Sam. iii. 13b.

Eli was one of the "judges" of Israel—also a priest of Yahweh at Shiloh in the land of Ephraim, where was a sanctuary—not the Tabernacle (12th February), but a substantial building called (i. 9) "the temple of the Lord." He was innocent and devout, but weak. He had not disciplined his sons in their boyhood and youth, so they grew up to manhood—to the grief of Eli and the woe of Israel—ungoverned and impious.

(I. Sam. iii.) (12) "sons of Belial" = persons of infamous character. Origin of the word unknown: not a proper name; though in II. Cor. vi. 15 it is used (in the manner in which we sometimes use *Mammon*—an Aramaic word denoting *substantial possessions*—as a name for *riches* personified) as a name for wickedness personified. "Knew not the Lord"—Cp. the assertion, "Such and such a person (although properly numbered among one's acquaintances) did not know me" i.e., *would have nothing to do with me.* (13,14) Certain parts of the sacrifice were regarded as pertaining to Yahweh—the fat and the blood. The rest provided a *sacrificial meal,* a share being set aside for the priest: in later times a definite one (Deut. xviii. 3). (15) Gross impiety—God should have been served first. (18-21) An innocent boy, son of good and pious parents, being trained for the priest's office by Eli, father of those good-for-nothing young men! (Cp. 25b, 26). "Linen ephod"—a kind of kilt. (25a) Cp. Mk. iii. 20, 29. (28) A different kind of ephod to that in v. 18—a mysterious instrument worn as an ornament over the priest's dress. (35a) A person who might be named but is not—Zadok who, like Eli, was a descendant from Aaron (Moses' brother), and was one of two chief priests in the time of King David, and became sole high priest in the reign of Solomon, when Abiathar (the other one) the last survivor of the house of Eli was deposed for the crime of treason (I. King, ii. 27, 35) committed in favour of Solomon's brother—Adonijah (I. King, i., iii.)

THE SUCCESS FAMILY.

The Father of Success is Work. The Mother is Ambition. The Oldest Son is Commonsense. Some of the other boys are Honesty, Thoroughness, Foresight, Enthusiasm, and Co-operation. The Oldest Daughter is Character, so also the Sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity and Harmony. The Baby—Opportunity. Get acquainted with Mr. Work, and you will be able to get along pretty well with the rest of the family.—*Anon.*

Reports.

Belfast : Domestic Mission.—The annual tea and entertainment provided by Unity Guild was held on Saturday, January 28th. There was a good attendance and a thoroughly enjoyable evening was spent. On Wednesday, February 1st, the opening meeting of the Band of Hope took place. The attendance was small, but it is hoped to enlist the interest of our young people in order that brighter and better attended meetings may be conducted in future. An attractive address was given by Mr. C. J. M'Kisack, following a few remarks by the Missionary, and the meeting closed with hymn and prayer. We are now affiliated with the Irish Temperance League and it is hoped that by its wider experience in temperance matters our own efforts may be substantially strengthened. On Friday, February 10th, a very successful drawing room party took place when about 150 of our members and friends assembled. An excellent programme, consisting of a musical play entitled "The Green Dwarf," and several dances and songs provided by our young friends of Mountpottinger, and recitations by Mission scholars, contributed to what proved to be a thoroughly enjoyable evening. Refreshments were served during the interval. We are greatly indebted to Mrs. E. R. Jackson, Miss Maude Martin and the Rev. M. Watkins for their much appreciated help on this occasion. Attendances at services are well maintained, the averages exceeding those for the corresponding period of last year.

* *

Belfast : First Church.—The Annual Meeting was held in the Central Hall, on Wednesday, 15th February, when after tea was served by members of the Ladies' Committee the Annual Report and Statement of Accounts were submitted. The Report showed a membership of over 300. During the year several courses of Special Sermons have been delivered by the minister and the organist has arranged several musical services, all of which attracted large congregations. On the material side considerable sums of money have been spent on the fabric which has been thoroughly renovated inside ; this work will be continued during the present year when attention will be given to the outside, including the churchyard and drainage. The re-decoration of the Central Hall is also under consideration; a telephone (Belfast, 5112) has been recently installed here. The War Memorial, designed by Miss Praeger, was reported to be nearly complete, and it was hoped that the unveiling Ceremony would take place on 26th February. The Sunday School has sustained many losses in its teaching staff through death and removal, but the vacancies have been satisfactorily filled. Financially the affairs of the Church were reported to be in a sound condition. The Organist and professional members of the Choir rendered musical items after the tedium of business was over.

* *

Belfast : York Street.—The annual meeting of the congregation took place on Tuesday, February 7th, presided over by the Minister. The report and statement of accounts presented by Mr. Steel in the absence of Mr. John Chambers, the Church Treasurer, showed the position of the congregation as fairly good. Many of our people have been out of work during the year, and the frequent disturbances in York Street have seriously affected attendances at worship. It is, therefore, considering everything, a matter for congratulation to find we have paid our way, although this has only been possible by using £50 raised by our recent sale of work. The Hon. Secretary (Mr. James Steel) and the Hon. Treasurer (Mr. John Chambers) were re-elected, and three vacant positions on the Committee were filled by the election of Miss Herron, Mrs. Makemson and Mrs. Bracken. The Minister having the previous Sunday announced his resignation and impending departure from Belfast, the general regret of the congregation was voiced by Mr. Steel and Mr. M'Clatchey, who both referred in a kindly way to the services rendered by Mr. Woolley, and the affectionate esteem in which he was generally held.

In reply, Mr. Woolley urged upon the congregation to remain loyal to York Street, and to give the same fine spirited devotion to the church as they had always given to him, and he sincerely hoped and prayed that York Street would do well and prosper.

* *

Ballycarry.—On January 22nd, a meeting of the Church Committee and the Ladies' Sewing Circle took place, at which it was unanimously decided to add an additional wing to the School building, which for a very long time has been much too small for the accommodation of the children attending on week-days. At that meeting it was decided by all present to proceed on the morrow with the work, which is going ahead with great rapidity and enthusiasm. In addition to the new portion it has been decided to re-roof the entire structure with red tiles, and to provide kitchen accommodation and other improvements. The question also of building stables, which are much needed for the use of Church members living at a distance, is under consideration and likely to be agreed upon. In order to meet the costs of this work, which include repairs to church and manse, "A Sale of Work and Cake Fair" is to be held in June. Contributions of work and subscriptions towards the above undertaking are solicited, and these will be gratefully acknowledged by the Treasurers of the forthcoming Sale of Work—the Misses Service and Hamilton, Ballycarry.

* *

Banbridge.—Our young people organised a very successful social in the Dunbar Memorial School on Friday, 3rd February, raising about six pounds. The young ladies brought cakes, and the gentlemen gave each a shilling in lieu of delicacies. It was quite a revelation to discover what splendid cooks we have in our midst. The cakes themselves were the revelations. There was a record attendance. Round games, singing, and dancing were indulged in until——But is it necessary to name the hour we left for home?

* *

Greyabbey.—To celebrate the completeness of the Church renovation an Organ and Vocal Recital was held in the Church on Monday, 27th February, when the new organ responded to the masterly touch of Mr. A. Taylor, organist of First Belfast. His rendering of the "War March of the Priests" made us entirely forget the small size of the instrument on which he played, so completely was he master of it, and his playing of the Melody in F, Wolstenholme's "Allegretto," and the "March Roumain" showed how much may be done with a small instrument in really capable hands. He also played two pretty pieces of his own—a "Pastorale" and a "Melody"—with a dainty theme repeating through each, like pearls upon a necklace. With him was the leading also of the Rosemary Street choir, Miss L. V. Gordon, whose rich notes flooded the building with melody, her clear enunciation making each word distinct even to those farthest away. It would be invidious to choose between the five numbers with which she favoured us, her rendering of each was so sympathetic and true. Suffice it to say that her selection of the not too modern music was particularly happy, and gave her hearers far greater pleasure than if she had given the very newest things. A most delightufl evening was spent by the large congregation which filled the church; both performers richly deserved the words of appreciation which fell from the Rev. W. H. T. Tilson's lips at the close of the Recital.

* *

Holywood.—A Young People's Guild mittee has been formed in connection with our Holywood congregation, and at the opening meeting held on Tuesday, February 7th, a very successful start was made. There were about 80 persons present and a very pleasant social evening was spent, with music, games, etc. The next meeting of the Guild will be held on Tuesday, March 7th, when a Lantern Lecture will be given by the Rev. Edgar Fripp, B.A. In connection with the Holywood Total Abstinence Society, which was founded during the ministry of the Rev. C. J. M'Alester in 1842, a very successful Soiree was held on Tuesday evening, February 21st. The attendance numbered about 250. Mr. Charles M'Kisack

gave a suitable temperance address to the young people and a programme of Songs, Recitations and Sketches was greatly appreciated. The chair was taken by the Minister (Rev. E. Lockett).

*

Killinchy.—The Annual Meeting and Congregational Social was held on Thursday, February 9th, at 7 p.m., when tea was provided by the ladies in the Lecture Hall, which was well filled for the occasion. This part of the proceedings was greatly enjoyed as well it might, for a sumptuous repast had been provided. The visitors on this occasion were the Right Rev. the Moderator, Alexander Gordon, M.A., the Rev. J. J. and Mrs. Magill, to all of whom a hearty invitation was extended. The Minister occupied the chair, and in so doing welcomed all present on behalf of the Committee, and regretted the absence of stalwarts who had been faithful in the past but who through age and infirmity were not able to be with them. He referred to losses by death which, though few,were important. One gap, in particular, would be difficult to fill. He declared his satisfaction with the past year's work and heartily thanked the members who had increased their stipends two years ago. He had the encouraging information to give that the stipend for the year just closed was the largest in the history of the congregation. He urged wider interest in the activities of the church and increased attendance at Sunday worship. The Treasurer's Statement of Accounts, together with the Mitchell Bequest and Church Renovation Account and the Sunday School balance sheet, were submitted, adopted and ordered to be printed and circulated among the members. The expenditure for the year included the highly successful renovation of the church, which was accomplished without the necessity of any special appeal. The Rev. J. J. Magill was then called upon to address the meeting. He recalled the fact that his acquaintance with the Congregation is of long standing, that he had known them in their sunshine and in shadow, and that his frequent visits to Killinchy testified his continued interest in the Minister, his family and the Congregation, and that both Killinchy and Rademon members had frequent intercourse in social life. Mr. Magill had an interesting function to perform at the request of the ladies of the congregation. They invited him, on their behalf, to present to Mr. Gerwyn Williams a case of Treasury notes to a substantial amount in recognition of his services for some years rendered to the Choir. Mr. Williams heartily thanked all concerned for their generous kindness, and remarked that it was all a great surprise to him, and on that account all the more delightful. Prizes for regular attendance were gracefully distributed to the Sunday School scholars by Mrs. James M'Connell, who ever since she has come amongst us has taken a deep and active interest in all things connected with the Church. Thereupon the Rev. Moderator delivered a most interesting address which was warmly appreciated. He dwelt exhaustively on the need of thorough teaching in the Sunday School. Although we had a great history, we must remember that we are making history now, and that the future depends largely on how we teach and bring up the children of the Sunday School. He regretted that our people of the present day did not know the history of the church as their forefathers did, who had all the requisite knowledge at their finger tips. He advocated teaching the history of the Church in the schools. A short programme of music and recitations wound up the evening, namely: Pianoforte solo by Miss Eileen Kelly; duet, Messrs. Wm. Stewart and J. A. Williams; recitation, Mr. Bolton; song, Mr. Wm. Stewart; recitation, Mr. J. H. Fitchie; song, Miss M'Ilwrath. The hearty singing of "God save the King" brought a successful and enjoyable evening to a close.

* *

Larne and Kilwaughter Congregation.—The annual meeting of the above was held in the Schoolroom on the evening of 10th ult., and was very well attended. After hymn and prayer tea was dispensed with liberal hand, and was followed by a very interesting function, viz., the presentation of a splendid edition in three volumes of Kipling's

poems to Mr. S. Magill, on behalf of the ladies of the congregation. Miss Moore, of Larne Infant School, read a short but eloquent address setting forth the many services rendered by Mr. Magill to the congregation as Sunday School teacher, member of Committee, and of Session. Miss Fleming, of Point Street, formally handed over the volumes, and Mr. Magill suitably responded. The chair was occupied by the Minister, who called upon Mr. Thos. Nelson to submit the Committee's Report for past year, which was adopted and ordered for printing as usual. The General Purposes Committee for the past year was, on the motion of Mr. Nelson, seconded by Mr. S. M. Bailie, re-appointed with the substitution of Mr. Jim Canning in the room of his brother Holden, not now resident in Ireland. Mr. D. A. Nelson read his statement of accounts, and not desiring to be re-appointed as Treasurer moved that Mr. Frank Wright be Treasurer till next annual meeting. The motion was passed with enthusiasm. The Ladies' Working Guild with additional names was appointed ; whereupon Mr. Magill moved a comprehensive motion of thanks to all who gave their services in guilds, choir and Sunday schools, under the highly valued and efficient superintendence of Mr. Frank Wright and Mrs. R. M'Keown. Mr. Magill kindly relieved the Minister in the chair and introduced a very enjoyable programme, consisting of songs by Miss Crawford and Miss M'Clure, songs by Mr. Fred English ; violin solo by Mr. James Streeght ; and pianoforte solo by Miss Pinkerton, all under the direction of our gifted and cultured organist, Mr. E. Holmes. Lastly, but by no means least, a humorous recital tion was contributed in excellent style by Miss Canning.

Mountpottinger.—The Sunday School Party and Prizegiving took place on Friday, January 20th, when a large company assembled after the scholars had enjoyed their tea to witness the production of a fairy play entitled "The Green Dwarf." The parts were sustained entirely by girls who responded so well to the coaching of Mrs. E. R. Jackson and Miss Maude Martin. Mrs. J. Johnston distributed the attendance prizes, and although, as pointed out by the Minister, the percentage of qualification was fairly high, it was satisfactory to note an increase in the number of books awarded. Father Christmas paid his annual visit and had a busy time in clearing the large post-box of gifts and distributing same to the intended recipients. On the Friday following Mrs. M'Cullough and members of her family were in charge of the second of the series of congregational social evenings which proved an unqualified success, there being well over one hundred present. Music and songs were interspersed with dancing. On Friday, February 17th, the third evening of the series was in the kind hands of Mr. and Mrs. Jas. Orr, who also record a most gratifying result from their endeavours.

A Downpatrick Fete.

The children of the First Presbyterian Church had a very jolly party in the Orange Hall, Downpatrick. The arrangements were carried out by Mrs. Philipson and the Sunday School teachers. The proceedings began with tea, and after two or three hours of round games, old and new, Rev. R. Philipson took the chair, and was supported on the platform by Mr. and Mrs. S. C. N. Lowry and Miss Jordan. Mrs. Lowry very graciously distributed the 46 prizes to the children for regular attendance. The first prize went to Master Sam Hayes, who was closely followed by his brother, Master Clarence Hayes, and Masters David Lowry and John Quinn. Mr. S. C. N. Lowry then specially mentioned the untiring work of the Misses E. and N. Jordan, and expressed his pleasure that two of the young people, Misses Annie and Mabel Dickson, were continuing their association with the school by taking up the responsibilities of teachers and organist. Miss Jeannie Quinn, in a most pleasing manner, then proposed a vote of thanks to Mr. and Mrs. Lowry ; this was ably seconded by Master William Hay, and carried with acclamation. Through the generosity of Mr. and Mrs. Joseph Newman, the children were supplied with apples and balloons.

COAL

JOHN MILLIGEN & CO., Ltd.

18 Donegall Square North.

Phone 2514 (3 lines)

Modern Handbooks of Religion.

Crown 8vo., 256 pp., **2/6** net.

The Divine in Art and Literature. By W Lawrence Schroeder, M.A.

The Revelation of God in Nature and Man. By Edgar Thackray, M.A., B.D., PH.D.

Jesus and Christianity in the Twentieth Century. by Alfred Hall, M.A.

Religion as Affected by Modern Science and Philosophy. By Stanley A. Mellor, B.A., PH.D.

Religion in Social and National Life. By H. D. Roberts.

The New Testament in the Light of Modern Knowledge. By Herbert McLachlan, M.A., B.D.

Communion of Man with God. By R. Nicol Cross, M.A.

Eternal Life Here and Hereafter. By S. H. Mellone, M.A., D.SC.

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.

These Books may be ordered from the Repository, 35 Rosemary Street, Belfast.

Printed by J. Adams, New King Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository Rosemary Street, Belfast: and from Rev. H. J. Rossington, Ardeevin, Cadogan Park, Belfast, to whom all communications respecting the Magazine should be addressed. Busines Agent—Rev. George J. Slipper, Needham Street, Newry, Co. Down.

When will prices strike the Bottom

This seems to be the question on everybody's lips, and in the Feeding Stuff line many things have combined to bring a decline in price beyond all expectations. Chief among these has been the extraordinary crop of after grass and the exceptionally good weather throughout the month of October, which has enabled both Farmers and Dairymen to graze their Cattle day and night without the assistance of artificial feeding. This has allowed Feeding Stuffs to accumulate in the hands of Shippers and Merchants, who, feeling the weight of the burden, have been selling at ruinous prices. Without attempting to prophesy, prices will likely get a turn as soon as the proper demand sets in, and we would advise our Clients at the present moment to look a bit before them, as they can now buy **Yellow Meal, Cotton Cake Meal, Linseed Cake Meal,** etc., from us at a very low price. The crop of **Swede Turnips** is generally very good, and these will require to be prepared for Cattle Feeding. We can give you best **Gougers, Pulpers and Slicers** at prices 15% to 20% below last year. It is known Hay was a light crop, and a **Hay Cutter** will economize in the consumption of Hay both for cattle and horses. We have always advised the need of bruising Oats for horses, as it saves 20% to 25%. We are well supplied with small and large size **Flat Roller** and **Fluted Roller Mills.** Ploughing has begun in many districts and you may need a **Plough.** These are also about 1% to 20% down in price. Write for quotations to :—

T. & J. M'ERVEL, 40 Victoria Square, Belfast

THE LINDSEY PRESS

JUST PUBLISHED.

Cr 8vo. MUSICAL ILLUSTRATIONS. 2s. 6d. Net

NONCONFORMIST CHURCH MUSIC

BY JOSEPH WOOD.

THIS Volume was written in the hope that it might persuade leaders of public worship to take a more active and intelligent interest in the music of the Church. The writer considered that it is comparatively easy to have beautiful music even under the frequently unfavourable conditions of the small Nonconformist place of worship. Organists will read the book with interest and not infrequently with advantage, whilst there can be but few ministers who will not receive considerable help from its perusal.

LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C. 2.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1.

Secretaries—Rev. J. A. KELLY. Rev. G. J. SLIPPER.

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.
Books at Lowest Discount Prices for Cash.
Any Book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Mr. C. J. M'KISACK, Hon. Treasurer, 35 ROSEMARY ST., BELFAST